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**Two Bibliographies of Mission Studies:
Christianity in SouthEast Asia
Bibliography of Theology of Missions in the
Twentieth Century**

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Book Reviews

TWO BIBLIOGRAPHIES OF MISSION STUDIES

CHRISTIANITY IN SOUTHEAST ASIA: A BIBLIOGRAPHICAL GUIDE. An Annotated Bibliography of Selected References in Western Languages. Edited by Gerald H. Anderson. New York: The Missionary Research Library; and New Haven: Yale University, Southeast Asia Studies; 1966. ix, 69 pp.

BIBLIOGRAPHY OF THE THEOLOGY OF MISSIONS IN THE TWENTIETH CENTURY. Compiled by Gerald H. Anderson. Third edition, revised and enlarged. New York: Missionary Research Library, 1966. ix, 119 pp.

Dr. Gerald H. Anderson, professor of church history and ecumenics in Union Theological Seminary, Dasmariñas, Cavite, has put scholars further in his debt by these two bibliographies, one now presented for the first time; the other a more complete and revised edition of an earlier bibliography of proven usefulness. The first of these works will be of interest to all those concerned with the history of the churches, Roman Catholic and Protestant, in Southeast Asia. After a general introduction to the bibliographies, atlases and histories of the area as a whole, each country or group of countries closely associated, receives a section of its own. In addition to the countries normally included in Southeast Asia, the editor has added Ceylon, Taiwan, Papua, and Australian New Guinea. Since the inclusion is based on reasons related to the organization of the Christian missionary enterprise in these areas, it is surely justified in a bibliography of this type, and contributes to its usefulness.

Like any bibliography which does not pretend to be exhaustive, the selection of items has been based on certain principles. Besides being directed towards the history of Christian missions and the churches in these countries, it has limited itself to Western languages, among which English occupies the principal place. Moreover, in mak-

in the selection, account has been taken of the availability of the works named. Finally, though ecumenical in its scope, the editor notes that he has weighted the selection on the side of Protestant literature and interests. Nonetheless, at least in the areas in which this reviewer has competence to judge, and notably, the Philippines, Roman Catholic literature is quite adequately represented. Indeed, for those whom language limitations prevent from using the standard Catholic bibliographies on the missions, the *Bibliotheca Missionum* of Streit and Dindinger, and the annual Roman compilation, *Bibliographia Missionaria*, this is probably the best bibliography of Southeast Asian mission history for the Catholic as well as the Protestant Churches.

The bibliographical items are usually accompanied by brief but generally helpful and judicious annotations. The bibliographical form is technically excellent, and there is an index of authors at the end. This reviewer discovered only one minor error in the areas of his competence: the work of Colin-Pastells (p. 54) covers only the period to 1616, not 1663, which was rather the year of publication of the first edition.

The *Bibliography of the Theology of Missions in the Twentieth Century* was first published in 1958. A mark of the need it fulfilled is the fact that the compiler published a second, notably increased, edition in 1960, which has been for some time out of print. This third edition contains over 1,500 titles, more than double the original number, at once an indication of the diligent research of the compiler and of the great interest shown in recent years in the theological foundations of the missions among both Protestants and Catholics. As Dr. Anderson remarks in his preface to the third edition, much of the recent literature reflects "a greater willingness to listen and learn from encounter with men of other faiths, a greater openness for dialogue, a recognition that perhaps God speaks some word to the Church for our time through men of other faiths." But precisely this deeper recognition of the values to be found in other religions has forced both Protestants and Catholics to rethink, often radically, the theological basis for the Christian missions, and the end to which they are directed. The growing body of literature in all Western languages is well represented in this bibliography, which is divided into four main sections. These are: (1) the biblical basis of the missions; (2) historical studies on the theology of the missions; (3) works on the relations of Christianity to other faiths; (4) current theology of the missions. Though there is fine selective covering of basic Catholic work in these fields, in view of the recent publication of the *Critical Bibliography of Missiology* (Nijmegen, 1960) by Vriens and others, which is devoted to Catholic mission theology, the present work has concentrated more fully on Protestant writing. This should make it the more valuable to Catholic theologians, who, least of all in the

area of mission theology, cannot afford to be unaware of the contributions of Protestant theology today.

The annotations in this bibliography are much more infrequent and briefer than those in the work treated in the first part of this review. There is an index. Unfortunately, there appear to be a number of misprints which, however, cannot seriously mar this excellent tool of scholarship. It will be most valuable to the theologian, but is of interest to every one seriously interested in the mission work of the Christian churches.

JOHN N. SCHUMACHER, S.J.

A MOST UNSPECTACULAR MAN

A CHANCE TO DIE. By Ramón C. Aquino, with an introduction by Carlos P. Romulo. Quezon City: Alemar-Phoenix Publishing House and José Abad Santos Memorial Society of the Phil., Inc., 1967. x, 248 pp.

The life and achievements of Jose Abad Santos have not always been too clear to most Filipinos. There are those who remember him as twice having been Secretary of Justice. There are even those who remember him as Chief Justice of the Philippine Supreme Court, administering the oath of office to President Quezon during one of those fateful last days at Bataan. Almost everyone recalls that he died a patriot's death. "The cause of his execution: his refusal to take allegiance to the Japanese regime," in Justice Roman Ozaeta's words.

Ramon C. Aquino is eminently qualified to undertake this biography of the late Chief Justice. A lawyer, Aquino is also a noted scholar. The fact remains that Abad Santos spent most of his life as a member of the bar and bench, and it is for these things that most of us would like to remember him, not for how he died solely, but for the life he led and the jurisprudence he inspired and wrote himself.

Aquino's prize-winning biography proves one thing in particular: Abad Santos was a most unspectacular man. He was a quiet man in many ways; one who did not have to broadcast his achievements to the world; one who felt the utmost satisfaction in having done his best, expecting no praise from others.

Aquino's biography does not attempt a total recall of Abad Santos' life. It is based mostly on interviews, newspaper and magazine articles